Refugee Mother Rejoins Her Son in Brazil

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- **Christian Leader in Tanganyika**

Lutheran Herald

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Suggested Thanksgiving Worship

This worship is planned around four outstanding things we are grateful for: our nation, the fruit of the earth, the means of grace, and the universal Gospel.

"Enter Into His Gates With Thanksgiving"

Prelude:

Processional in four parts. (Congregation remains seated singing with choirs and pastors as they enter). "God Bless Our Native Land." Acolyte—Processional Cross. Acolyte—The United States Flag. Acolyte—The Christian Flag. Pastors. Youth Choir—When cross and flags are in place and all at their stations, organist modulates into "For the Beauty of the Earth" and all sing. Small children's choirs process carrying fruit, vegetables, corn stalks, placing stalks in a shock in front and fruit and vegetables on tables in front, for a home for the aged or orphans. Organist modulates into "The Church's One Foundation" and all sing while Deacons process carrying sacramental vessels, linens, and Bible followed by Senior Choir. They place them on the Altar and choir goes to Choir loft. Organist modulates into "Jesus Shall Reign Where'er the Sun" and all sing while Boys' Choir carry in procession flags of all nations followed by Girls' Choir, until flags are placed in standards on sides of chancel and all choir members are in their places.

Sermon: The pastor gives a short sermon on "Enter Into His Gates With Thanksgiving." "It is our purpose today to open the gates of the Temple so that you will enter in with Thanksgiving for our Nation, for the Fruits of the Earth, for the Means of Grace, and for the Universal Gospel. We invite you to give thanks to God in hymns, prayers and scripture."

1. *For our Nation*—Hymn "God of Our Fathers"—led by minister of music. Reading of the President's Proclamation. The Pledge of Allegiance to the United States flag. The Pledge of Allegiance to the Christian flag. Prayers. Hymn—"Not Alone for Mighty Empire."

2. *For the Fruit of the Earth*—Scripture—Psalm 103. Anthems. Prayer in unison. Hymn—"All People That on Earth Do Dwell"—Congregation and Choirs—R. Vaughan Williams arrangement,

3. *For the Means of Grace*—Scripture: I Peter 3:18-24; Ephesians 4:1-6. Anthem. Prayer. Hymn "Now Thank We All Our God."

4. *For the Universal Gospel*—Scripture: Matthew 28:16-20. Hymn—"O Zion, Haste." Prayer. Hymn—"Ye Servants of God." Benediction. Postlude.

The service is informal. The hymns are directed by the minister of music. Many hymns are sung antiphonally, some with descants, and others with brass instruments and organ. Suitable Thanksgiving anthems may be interspersed by the various choirs.

By Melford S. Knutson
Senior Pastor, First Lutheran Church
Albert Lea, Minn.

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Within the ELC

Cover Photo: Mirroring in he
the joy of family reunion afte
of separation and waiting, an
grant mother is welcomed by
in Brazil. This scene is typi
many at the disembarkation
of a shipload of mothers, wiv
children who rejoined thousa
Italian, Greek and Spanish bre
ners with the help of volunta
government refugee agencies.

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The Archives Tell the Story

By Wilfred Bockelman

Archivist William Goetz microfilms a historical document which is to be placed in the archives of The ALC.

VAS THE YEAR 2478, almost 20 years er North America had been de- ed by war. The entire population been annihilated. Metropolitan had been devastated, and the e in the rural areas had been ns of fallout and radiation.

now the danger had passed. tation again sprung up out of the es of crumbling rubble. From outh a new migration of people teadily working northward. What of a story would the ruins they tell of the civilization that had ded them? What kind of God it that these earlier generations ed in?

ny ruins were found that gave outhern invaders a clue to the ip habits of the former posses- f the land. Some of the artefacts e ruins were somewhat baffling, The 25th century pioneers had oblem relating altars, pews, and blackboards to religious purposes, but what were kitchens and bowling alleys doing in the same buildings? Then suddenly the archaeologist's spade struck a hole in a rock that led to a historian's paradise.

Beneath layers of shale rock on a bluff at what was formerly Dubuque, Iowa, in an airtight room were found rows upon rows of books—some going back to the 16th century, files of correspondence, hundreds of thousands of feet of microfilm. Historians and scholars of the day rated the discovery of the archives of The American Lutheran Church as the outstanding find of the century.

The above paragraphs are obviously the product of fantastic imagination. No one can predict what will happen in 2478—or 20 years earlier. And yet—just for the sake of argument—should the continent be totally destroyed, and should at some future time a new civilization sweep over the land, the scholars among them who specialize in the study of antiquities may well get a gleam in their eye at the mention of Dubuque and The ALC Archives.

It would not be the first time in history that this had happened. An innocent looking cave in the Middle East in the middle of the 20th century had sent scholars from all over the world scurrying with a magnifying glass and lexicon to examine the Dead Sea Scrolls. And from their translation the world gained a new insight into a religion known as Christianity. Why should it be farfetched then that five centuries later—or 10 or 20—the archives at Dubuque would be valued by scholars as a gold mine of exciting information?

For archives are exciting. They are the depository of living ideas, not the storehouse of useless documents as some suppose.

When the first archivist of the American Lutheran Church, Rev. William Goetz, was installed on Nov. 4, 1959, and Dr. Gerhard S. Ottersberg of the Archives Committee read the charge of duties, he said:

"You are to help the Church to remember and to praise the guidance of God in a special way. The great acts of God for and through His people have always taken place in history. They have called for the making and the preservation of records. Repeatedly the Old Testament states that Moses recorded not only the words of God, but other memorable things that happened to Israel, and that these memorials were deposited for safekeeping in the sanctuary.

"The pages of Holy Writ bear evidence of the use and inclusion of many records of various kinds. As the Triune God acted of old, so He continues to govern His Church in the centuries since Pentecost. Though the pages of church history may never be equated with the sacred Scriptures, it is necessary and salutary for God's people to recall them, to draw courage from the example of the ancient martyrs and confessors, to rejoice in the liberating act of God in the Reformation, to rehearse what God did for our fathers in planting the Lutheran Gospel on this American continent—so that His name may be highly exalted among us, that we remember in gratitude all who have labored before us in the faith, and that our posterity may be assured of His never-failing mercies also in the future."

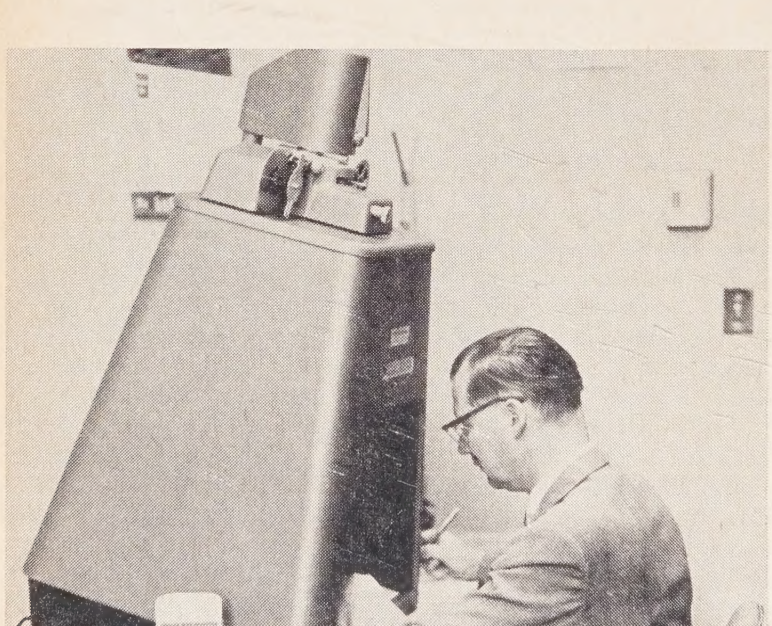
The keeping of archives does not call forth a great emotional response from most American churches, for it brings no immediate practical results. No increase in church offerings or Sunday school enrollments can be traced directly to the fact that a church has or does not have archives. Being a young nation in which new things seem better than the old, we are unimpressed by aged documents. They seem so dead and useless to us.

And yet, they affect us quite vitally. In a sense, archives are like a court house in which all rec vital statistics, marriage license to property, etc. are kept. The sense of satisfaction—almost em at times—in knowing that the official record of these deeds.

There once was a time in the of man when the discovery of document brought about a cha the living habits of a nation. Th is told in the 22nd chapter of ond book of Kings. In the re King Josiah in Judah the book law was accidentally found Temple. For many years it ha lost, but it had been written dow so it could be rediscovered.

God forbid that the destruct scribed in the first several para of this article should ever bef country! But if it should, the co tion that well-kept archives coul to the scholars of a future gen should not be underestimated.

But even if no such cata should ever come on this co archives would still serve an im purpose. Fundamental to that p is the desire to keep a record great acts of God—in this cas ticularly as He has showered Hi ings upon The ALC—so that, words of Dr. Ottersberg: "His may be highly exalted among u we remember in gratitude all wh labored before us in the faith, a our posterity may be assured never-failing mercies also i future!"



Dr. Bernard Holm, historian, uses the microfilm reader in his research on some old manuscripts. The use of microfilm is one of the biggest assets of archives, solving the problem of storage of bulky books and records.

Benefit to All

It is true that those who pr get the most benefit from the a are the scholars. But the averag gregation can also benefit from Suppose that St. John's Church brating its 100th anniversary. It to produce a little brochure history, including pictures of th tors who served a hundred yea It may have a hard time obtain this information. The ALC A is glad to give whatever assista helping to track down informa

The development of useful a requires the cooperation of all and congregations. Archivist

dly requests all pastors to send wo copies of their ordination and ation bulletins as well as a picture emselves. All congregations are to send two copies of the bulletin on the day of organization, d-breaking, dedication of new ngs, and any brochures used on l anniversaries. The archivist is ıg toward building up a file on pastor and every congregation.

A Crucial Time

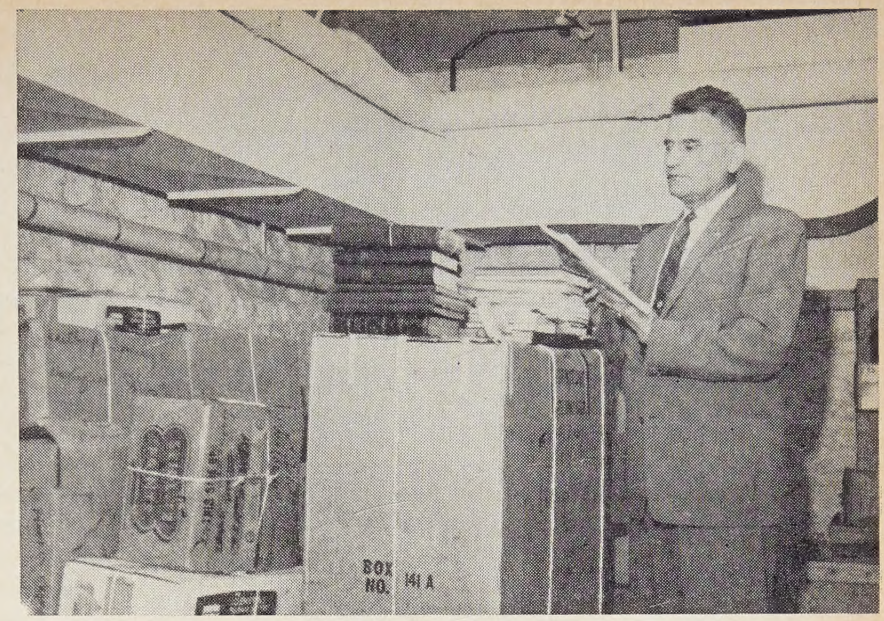
'. Goetz suggests that every con- tion have a historian who keeps ecords of the congregation and shes accumulating information to ALC Archives. He recommends his be done by someone other than astor so that there will be no lapse e congregation's record when one leaves and another one comes.

e present time is particularly cru- or the archives, says Rev. Goetz, se a new Church is about to be ed. "It is extremely important that e old records of the merging bodies pt and preserved," he said.

e present ALC archives at Wart- Seminary in Dubuque have been d the official depository of the America Lutheran Church. Rev. , archivist of the present ALC, een named archivist of the new ch. All official records of the new ch will eventually be stored in archives. Each of the merging s is held responsible for bringing vn records up to date.

C pastors and congregations are to send material of historical rtance to the archives in Dubuque. e Evangelical Lutheran Church been busy for the past several collecting its historical papers gh the Historical Institute at Lu- Theological Seminary at St. Paul. rs and congregations of the ELC ncouraged to send whatever his- l information they have to this ıte.

e UELC has been gathering infor- n and has already sent a big ent of books, correspondence, and s to the archives in Dubuque. addition to historical material on dual congregations and the "cur- m vitae" of pastors the archives



Archivist William Goetz examines a shipment of books, records, and correspondence just received from the United Evangelical Lutheran Church. All of this material must now be examined, evaluated, classified, catalogued, and stored.

Student Myrin Bentz of Wartburg Seminary peruses some of the old and rare theological books on file in the archives.

contain minutes of conference, district and synodical conventions, board reports and actions, papers presented at various meetings, official correspondence of church leaders, etc.

A study of these papers in future years will reveal what at a given time in history the church thought were the most pressing theological and practical problems, and the programs that the church devised to meet these problems.

When historians of future generations gather to assess the contribution of The American Lutheran Church to American and world Christianity—and they will do so, whether we want them to or not—the archives will be their chief source of information. Here the story is told of how God blessed The American Lutheran Church and how The American Lutheran Church responded to these blessings.

Pastors

A lecture from a hospital staff physician. From left: Rev. Alfred Wiger, Makoti, N. Dak.; Rev. Nels Oas, Ryder, N. Dak.; Rev. Frank Maresh, Kenmare, N. Dak.; Chaplain Edwin E. Ostroot, Minot, N. D.

THREE YOUNG NORTH DAKOTA clergymen th summer were "divorced" from the physic material cares of their parishes and families, whi spent 12 weeks of intensive study and work in eral hospital in Minot.

Each weekend, the pastors returned to their homes and parishes, to conduct worship services, as to get re-acquainted with their wives and ch

The trio included Pastors Nels J. Oas, a year Luther Seminary, serving his first parish of tw gregations at Ryder, N. Dak.; Alfred J. Wiger seminary graduate, also serving two congregati nearby Makoti, N. Dak.; and Frank Maresh, Wa Seminary ('57) graduate, currently serving a parish in Kenmare, N. Dak.

In August, the three completed a highly-va clinical pastoral training course, the second such mer session conducted at Minot's Trinity Hospita der the direction of its full-time chaplain, the Edwin E. Ostroot.

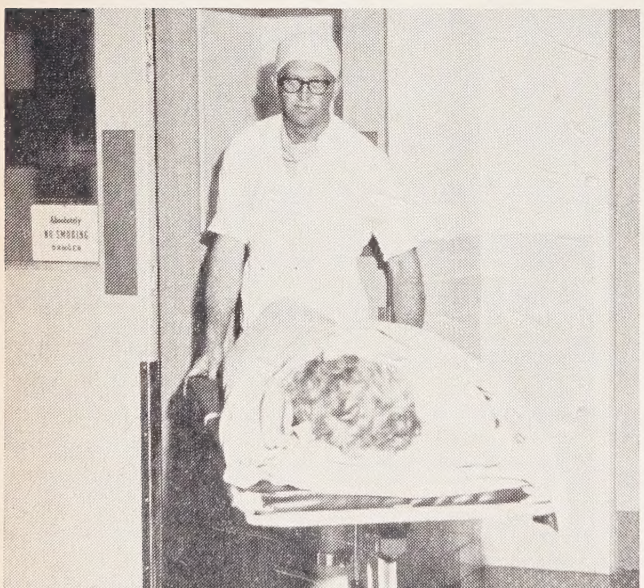
The Trinity course is one of a number offer general hospitals across the country, under accredi as a clinical pastoral training center by the Di of Welfare, National Lutheran Council.

Trinity Hospital conducts its program in coope with Luther Theological Seminary, St. Paul, and the ELC's Charities department, which pr scholarships to pastors participating.

A seminary faculty committee selects student the courses, currently offered in at least five ELC-r general hospitals, and also including state institu and penal institutions. Each course is conducted certified resident hospital chaplain.

Beginning with two weeks in June, the three c men exchanged their suits and clerical collars fo simple white coats of hospital orderlies. They help feed patients, to give baths and backrubs, and perfo other duties customarily the chores of orderlies. V ing in this way in the hospital's medical, surgica rehabilitation wards, the clergymen gained new ins into the problems of patient care in relation t physical and emotional needs of the sick.

None of the patients were aware that these "orderlies" were ordained Lutheran pastors, alth the Trinity staff had been alerted. "The hospital were extremely considerate in allowing us to much as we wanted to do as orderlies," one reported.



Pastor Wiger working as an orderly who brings patients from their hospital rooms to surgery.

hite Coats

By James A. Ryberg

rking as orderlies, Chaplain Ostroot explains, d the ministers to establish "the point of view of atient," in relation to his suffering, strengths and s. "Now I know," another of the pastors admitted, her I ought to stay in a patient's room when I to call, or just smile a 'hello' and leave."

th tuition costs paid by the ELC's Charities of- the hospital provided free room, board and fre- "coffee breaks" for the clergymen, in accordance usual procedures in this type of clinical training. e daily schedule ran from 12 to 14 hours, begin- with 8:00 a.m. Bible study "from a psychological ach," led by Chaplain Ostroot. This was followed tures or discussions with medical doctors from the tal's staff, and with other hospital professionals, ded to provide both understanding of physicians' lties and interests, as well as the hospital's aim tient care.

tor students took turns leading daily noon chapel ns for hospital staff and ambulatory patients. The ce of each class day was made up of pastoral g on patients, reading recommended resources, discussions on the pastors' hospital experiences, to- r with Chaplain Ostroot. Each "student" was re- d to prepare typewritten reports on visits to pa- , with a total of 24 case "write-ups" to be com- d prior to the end of the course.

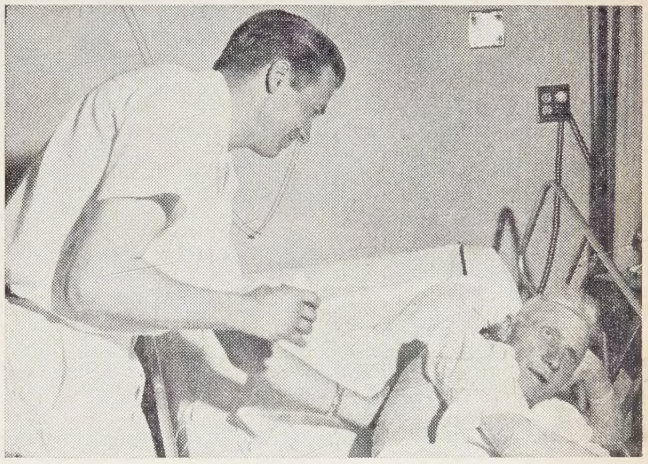
his helped us to develop the real 'touch' in pastoral g," one of the pastors admitted, "something we not learn enough of in the seminary, or on our internship training."

e reassurance created in this manner during the e was much appreciated by the three pastors, who ssed formerly approaching hospitalized patients fear and trembling," because of uncertainty over to say to them. "Now," one reports confidently, can enter the patient's room with respect for his condition."

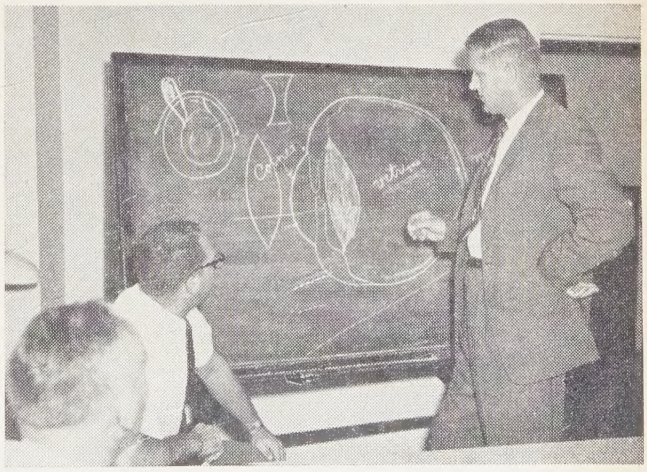
other testifies, "We don't look for problems in nt care now. Instead, we work simply as pastors— supportive role to the patient, as his understand- riend who wants to be helpful."

aplain Ostroot describes his course of study at ty Hospital as "Theology in a laboratory setting," ned to help pastors to know how to reassure a nt, how to help him to confront the reality of his ion, and, most important, "how to confront the y of faith."

Pastor Maresh makes a hospital call on a 13-year-old boy who had his appendix removed.



Pastor Oas tries his technique at giving a back-rub to a patient.



Here Dr. Burton Olson discusses cataract removals and cornea transplants with the pastors.

African "Strong Man"

By Oscar R. Rol

JULIUS NYERERE OF TANGANYIKA is a "strong man" with a message that stands out prominently in contrast to the threatening statements issued in recent months by his counterparts in the Congo.

With the entire world tense over battling and bloodshed in the Congo, the 38-year-old undisputed political leader of Tanganyika is assuring any and all listeners that the tumult will not be repeated in his country.

An afternoon with Mr. Nyerere is a convincing experience.

With other members of a delegation representing the National Lutheran Council and the Lutheran Federation, I came away from a 90-minute int with Mr. Nyerere a short time ago convinced I sound basis for his reassuring opinion.

Julius Nyerere

The question of Congo problems as related to T yika was raised before the Tanganyikan leader H Fredrik A. Schiotz, vice chairman of the LWF's mission on World Mission.

There was no hesitation from the young spok of this promising new African nation. His answe clear, unmistakable, definite. Tanganyika, he sai never become another Congo.

Mr. Nyerere devoted a full 35 minutes to the su and when he finished we were inclined to believe His reasons were solid and sensible. And we were H impressed by an engaging personality whose fine int is apparent through bright, perceptive eyes as w a well-organized verbal delivery—a perfect combi for a statesman.

This was only the first of many questions put t Nyerere, but it was the most important one.

Mr. Nyerere based his opinion on the firm conv that the circumstances are so different in the two tries as to make comparison almost impossible.

In the first place, he said, consider the history of ganyika. First there was the harshness of the Ge colonial rule. The result was the Maji-Maji rebelli 1905 which was Tanganyika's Mau-Mau experience way, and served to unite the people of the land determination to be free of domination by the man.

Second, Tanganyika was placed under a Manda the League of Nations, and more recently a Truste of the United Nations, with the avowed purpose of ing the people of the country for self-rule. This scared would-be settlers from Europe away since felt the future of the country was not thereby sec

(Ironically enough, settlers turned to places like K and South Africa as countries where they could fin desired security. And the chances of Tanganyika's

ıto a peaceful country with a sound political and structure are much brighter than they are in either a or South Africa.)

:ontrast it should be noted that "until only recently s never the intention of the Belgians to give inde-:nce to the Congo; their intention was to rule as olent masters. In many respects, as colonial rulers, record was most commendable. The status of the e had been elevated economically, socially, educa-lly to a marked degree. The mistake the Belgians was that they thought the Congolese would be ed with all this and would not aspire to political

ird, there are no large powerful tribal communities ıganyika struggling for power as is true in many African countries. Instead of having to contend a few strong groups, as is the case with the Buganda ganda or the Kikuyu of Kenya, there are in Tan-ika over 120 small tribes.

characteristic African fashion Mr. Nyerere used the y illustration that "it is easier to work with lots of bricks in building a house than with a few big "

e largest single community in Tanganyika is that ıkuma people who number over one million but are actually a federation of small chieftainships. ıe Chaggas around Kilimanjaro are the most power-ıloc. And, said Mr. Nyerere with a mischievous kle in his eyes as he wagged a finger at Mr. Solo-Eliufoo, a Chagga sitting at his side, "if the Chag-ɔn't behave, when we become independent we'll re-the northern boundary of the Territory and leave in Kenya!" (Mr. Eliufoo, recently Minister of th in the central Government and more recently ed President of the Chagga Council, is a leading eran figure on the Tanganyika political scene. He is ıduate of Bethany College, Lindsborg, Kansas.)

Little to Fear

stly, Mr. Nyerere pointed out that whereas "poor Lumumba" had no strong political party behind no popular support, the opposite was true in Tan-ika. The overwhelming majority of people in Tan-ika are supporters of the one dominant party, the ganyika African National Union.

ıd Mr. Nyerere enjoys immense popular support all levels of society and from all the racial and l communities. The police force of Tanganyika and K.A.R. (King's African Rifles, corresponding rough-our National Guard) stand ready to give unques-d loyalty and support to the new Government.

the time Mr. Nyerere had finished what really be-: a masterful display of intellectual ability, personal magnetism, and extraordinary powers of persuasion, the delegation was quite ready to concede that Tanganyika had little to fear from what was happening in the Congo. As a matter of fact, what was happening in the Congo was serving only to strengthen the resolve of the African leadership to see to it that when Tanganyika became independent, excesses of any kind would be promptly and severely dealt with.

One Simple Word

Of course the delegation had other questions to put to Mr. Nyerere too. For example: What will the attitude of the new Government in Tanganyika be toward the missions and churches especially as regards medical and educational work?

For years this work has been carried on in partnership, with Government granting substantial "grants-in-aid" to the voluntary agencies whose programs were up to standard requirements. Would this continue, or would these services become nationalized? Again a clear and unequivocal answer: For at least ten years there will be no change. The reason can be given with one simple word: Cash.

If, reasoned Mr. Nyerere, Africans are given a choice to use a limited amount of funds at their disposal to buy up the existing facilities of the voluntary agencies or to use the funds to expand and build more hospitals and schools, it is obvious which they will choose.

On the other hand, said Mr. Nyerere, displaying his admirable concern for transparently honest relations with all with whom he deals, "it would be less than honest of me not to say that over the long haul it is the tendency for these services in a nation to be nationalized."

Then Mr. Nyerere quickly added that this should not be a cause for undue concern. "Just because you don't put up the money for the bricks and mortar," he said, "does not mean that your Christian responsibility has ended or your witness concluded." Then came an earnest request: "Give us well qualified teachers, and doctors, and let them make their Christian impact felt within the state institutions."

The delegation wanted to know if there was a need for a private Christian institution on the college level. Mr. Nyerere said the real need educationally in Tanganyika today is on the secondary level. The new government is in fact embarking on a crash program to hasten and expand secondary education and would welcome all the assistance it can get from the voluntary agencies.

Lutheran secondary schools and teacher training colleges are, as a matter of fact, calling for a large number of recruits among the teaching profession at the present time.

Adequate Pensions for Pastors

By Charles L. Burra

The Church has always recognized an obligation to make some financial provision for its aged and disabled workers and for their widows and orphans. In the early days of the Protestant Churches in the United States, provision for aged and disabled ministers and for the families of deceased ministers generally took the form of relief grants payable on the basis of need. In 1717, three Presbyterian Synods cooperatively established what was known as "A Fund for Pious Uses" which actually formed the nucleus out of which later grew the work of the boards of the Church devoted to Foreign Missions, National Missions, Christian Education and Pensions. Among the first functions of this Fund was a grant to the widow of a deceased Presbyterian minister. In the latter part of the 18th century, when Bishop Asbury and his co-workers were establishing the Methodist Church in this country, a fund was set up for the care of "worn out preachers." This fund, first known as The Preachers Fund and later as The Chartered Fund, is still in existence and is administered in the Chicago office of General Board of Pensions of The Methodist Church.

During the 19th century, the matter of pensions to ministers and their dependents continued to be handled on a relief basis. In some of the denominational bodies, the relief work was carried on through a church-wide agency, while in others the relief grants were administered by ecclesiastical subdivisions of the Church, such as the dioceses of the Episcopal Church, annual conferences of The Methodist Church, synods and districts of the Reformed and Lutheran Churches.

Relief Not Enough

As time went on, it became increasingly evident that the relief approach to the pension problem did not constitute an adequate solution. One of the major reasons was that the feeling began to grow that entitlement to a pension should be a matter of right and not a charity with benefits based on confessed need. Furthermore, while a relief system had a certain amount of emotional appeal, it never produced funds sufficient to provide adequate pensions.

It was not until the early years of the 20th century before anything approaching a ministerial pension plan was established. In 1907 the Presbyterian Church in the USA established what was called the Ministerial Sustentation Fund which was the first contributo nuity fund. Funds along similar lines were esta not many years later by a number of other min pension boards such as those of the Congreg Churches, the Disciples of Christ, the then Evan Association, the then Evangelical Synod of America, the then Reformed Church in the U. Southern Baptist Convention, etc. Most of these funds provided for uniform benefits usually v maximum amount of annual pension of $500 or more years of service with widow benefits o of this amount. As time went on, it became mo more apparent that these plans did not repre truly adequate pension system. In the first place, the $500 scale of benefits may have been conside be on the liberal side when these plans were sta definitely was inadequate in a generation of standards of living and higher costs of living. Fu more, the idea was beginning to develop that pe should bear a direct relation not only to the per service but also the salary received during the of service.

First Reserve Plan

The first truly scientific denominational pension established on a reserve basis with contribution benefits related to salary and service was the C Pension Fund of the Protestant Episcopal Church was put into operation in 1917. This plan was a pension plan with benefits payable according to and financed for the membership as a whole b required contributions as a whole and by income e on the invested funds. This plan can be describe "definite benefit" type of plan in that it provides specific rate of pension credit payable as a pension retirement after attaining a stated retirement age, on the salary on which dues have been paid. Ch wide plans of this type, that is, the definite benefit were subsequently established by other denomina such as the Presbyterian Church in the USA, the A ican Baptist Convention, the Disciples of Christ Presbyterian Church in the U.S. (Southern) an United Presbyterian Church.

In the early 1920's there began the development different type of reserve pension system which has to be known as the "money purchase" or "accu

nnuity" type. Under this type of plan, neither the nt nor the rate of pension benefit is fixed in ad-. Instead, only the rate of contribution is fixed. contributions of the member, together with the butions of his congregation or other salary-paying ization, are credited to his account and increased terest additions just as though it were a savings nt in a bank.

Lutherans Join Ranks

e first ministerial pension system of the money-ase type was the Annuity Fund for Congrega- Ministers which was established in 1921. Dur-he late 1930's and during the 1940's, plans of this were established by a number of denominational on boards, among them, the Evangelical and Re-ed Church, the Reformed Church in America and of the largest Lutheran bodies; viz., the American eran, Evangelical Lutheran, Missouri Synod and ed Lutheran Churches.

is interesting that, within the last 10 or 15 years, has been a substantial broadening of the benefits ded under ministerial pension plans; whereas, the were originally concerned primarily with provid-etirement income to the minister and some income s widow in the event of his death, there have been d to these plans in recent years lump-sum death fits, more substantial benefits in the event of disa-, educational benefits and in very recent years, r medical benefits. This is all evidence of a desire to ide ministers with a higher degree of economic ity.

should be noted that the modern scientific plans providing ministers' pensions are all based on the ve principle. A reserve pension plan is one in h a fund is built up, generally during the period tive service of a member, in order that the subse-t payment of pensions need not be dependent upon ently raised income. The adoption of such a plan matically involves building a reserve fund which ade up of that portion of payments into the fund cess of the benefits paid out of the fund and which ailable, principal and interest, for the payment of fits when they fall due. The interest earned by the ve fund becomes more and more an effective force eeting benefit payments as time goes on. Hence ost of a pension plan funded on a reserve basis is than the cost of any unfunded pension plan to extent that the interest earned by the fund helps y for the plan.

very important development with relation to min-al pensions occurred when the Social Security Law amended in 1954 to make possible the coverage of sters under the self-employment provisions of the Code on a voluntary basis. It is important to realize that ministers are still excluded from Social Security participation by law. However, the individual minister can be covered under Social Security by filing a form voluntarily waiving his exclusion. Since the coverage is instituted under the self-employment provisions of the Code, this means that the minister pays self-employment tax rates (1½ times the employee tax rate) without any Social Security tax being paid by the congregation on his behalf.

At the time Social Security became available to ministers, the question was raised in some areas as to whether the combination of Social Security benefits and the benefits from the denominational pension program would not prove to be excessive; in other words, the criticism began to appear that the Church was putting too much money in pensions for ministers as long as they were going to be eligible for Social Security benefits. Fortunately, this criticism did not last long. It soon came to be realized that the combination of Social Security benefits and those of the denominational pension program for the first time put the retirement income of ministers in an area which approximated one of adequacy.

A Home to Live In

One other thing that needs to be kept in mind is that a minister generally reaches retirement with no provision having been made for housing during his period of retirement. During his entire working lifetime, he has been provided with a parsonage and, therefore, he has no home to which to retire.

The fact that ministers are covered under Social Security under the self-employment provisions of the code means that they are paying self-employment taxes at the present time of 4½% of salary not in excess of $4,800. This is scheduled to reach 6¾% in the years after 1974. The size of the self-employment taxes payable by ministers is tending to produce what may be a trend towards non-contributory ministerial pensions. So far, no pension plan has been formally amended to eliminate the personal contribution required of the minister. However, a number of the denominations have conducted programs urging the congregations to assume responsibility for the personal contribution required of the minister under the plan. The Church Pension Fund of the Protestant Episcopal Church has always been on a non-contributory basis. Similarly, the newly-established Pension Plan for Clergymen of The American Lutheran Church which becomes effective in January 1961 is on a non-contributory basis with the full 12% contribution being payable by the congregation or other salary-paying organization.

Editorial...

A Matter of Godly Pride

The subject of this editorial is the Synodical Budget of The Evangelical Lutheran Church some six weeks before the birth of The American Lutheran Church. Did someone say, "That's an unpopular subject"? We hope not. It ought not to be.

We shall not concern ourselves with figures. Let it be sufficient to say that we are faced with a deficit—if something doesn't happen, and that soon. At any time in our history such a prospect would be tragic. The thesis of this editorial is that it is unusually tragic just now.

It seems to us that there is, or ought to be, not a small element of pride involved here. Let anyone who wishes say that an appeal to our pride is putting the subject on a low plane. Perhaps so, but we doubt it. Even granted that there are many more important reasons for raising the Budget, we express no shame at saying that pride is involved—godly pride, if you wish, but pride nevertheless.

What we are thinking about is that here we have another of the many "last times" we are doing something as a church—as The Evangelical Lutheran Church. We have had our *last* Biennial Convention, our *last* district conventions, our *last* circuit conventions, our *last* auxiliary conventions, our *last* pastoral conferences, and at headquarters our *last* board meetings. (And, to be personal, in a short while, this writer will pen his *last* editorial.)

All things considered, these "lasts" have been happy occasions. Oh, to be sure, there has been a bit of sorrow involved, because we have loved our ELC; we would not be human if we could see it offering up its life without being deeply moved.

But the joy has far outweighed the sorrow. Consciously or unconsciously, our conclusion has been something like this: Not quite half a century ago, God permitted our fathers to found a church body to serve Him—then known as the Norwegian Lutheran Church, in later years as The Evangelical Lutheran Church. God honored the work of our fathers, as He has honored ours. Over these years, our Church has had high aspirations, and many of them we have attained. Those who love our Church most are most mindful of her failings. Despite them, we are being only honest when we in these twilight days stress success, not failure; when we point with pride to the accomplishments of the

We do not enter this union empty-handed. proud to point to nearly three thousand congre where the Means of Grace are administered, to of consecrated pastors and missionaries and t We apologize to no man for the educational p which has evolved over the years. We rejoice o progress of mission work which has come to re in ever-widening circles. Our works of charity h joyed a growth both wholesome and visionary. we bring into The American Lutheran Chur contribution to a new and enlarged fellowship. is pride in past accomplishments, let it be godly pride which says, "What hath God wrought! such pride there is.

Shall then our last act as The Evangelical L Church be a failure? That brings us back to this editorial began—to our Synodical Budget strange sort of way, it is a symbol of the exter of the Church, even as it is an indicator of the life of the Church.

Keep clearly in mind, please, that the four stone of all the Church's work is the simple fa "we love because He first loved us." Heap up, will, every so-called stewardship passage in the Bible, and you will have to go back to the four to give them validity: "We love because He first us."

There will be something *unfinished* about t of The Evangelical Lutheran Church if we fail last budget effort. There will be a sort of rift fabric of love which we have been weaving all years. It will be as though our last prayer to th whom we have served through the vehicle of the ends on incompleteness: "We have loved Thee, C but. . . ." It will be (to quote again that unforg line from T. S. Eliot) as though we come to t of our days, "Not with a bang, but a whimper."

We are thoroughly convinced that there need failure, that there can be a resounding and vict "bang" instead of a defeated "whimper." We d insist on our point of godly pride. Substitute wh other motive you wish—unimaginable need, res bility—anything you wish. Only acknowledge t failure at this time lies squarely at the door of e us—pastors, people, congregations—and that su failure need not occur. All that is needed to aver for each of us prayerfully to meet the obligatio have taken upon ourselves.

The Embarrassment of Equality

Up From Slavery

mparisons are sometimes made between aging e and the modern West. Like the great Empire, re presumably passing into old age. Such compari- may be apt enough, but there is an important dif- ce. Rome staggered under a vast system of slavery. eve it was Hegel who said that in Rome the slave ately became the master by making himself in- nsable. The master could not bathe, shave, dress, ed himself without the assistance of the slave, who ted his elbow. The teaching of the young, the heal- f disease, the conduct of business—all was entrusted ves.

Do It Yourself

less we draw a simple and inexact parallel between ry and automation, we must admit, however pessi- c we are about our own culture, that an opposite ency is making itself felt among us. Most of us frankly embarrassed by being rendered services hink we can perform ourselves. And when we call on anyone to help us, we pass through torture. the lady in our acquaintance who, looking particu- wan, confessed that she had spent the whole day ing her house in preparation for the colored clean- ady who was coming the next day.

All Men Created Equal

rhaps I am not alone in being frustrated and even yed by having to confront a dozen or more facto- on an average out-of-town trip. I would rather my own bag, but at depots and airports I must times play along with the fiction that such services be performed by others. When I insist on carrying own luggage, as happens most frequently, I am ted by the look of sad resignation in the eyes of the p or skycap. I visualize him as having a sick wife eight children before whom he must count out his earnings. I see the plucky little wife hiding her ering lips in the lumpy pillow.

e barbershop is even worse because here there are ly two problems. I am really sorry to have to ask ne to cut my hair, but if the job is to be done, let me he going rate and be done with it. But if I go to an f-town shop, I must face the question of the proper tip. If the man who works on my head is the manager, will he be offended by a tip, or by too large a tip, or by one too small?

Tom, the Bootblack

Even when that problem is solved, we have the boot-black left. I dread to see that lazy stirring in the corner which betokens the presence of a shoe shine boy and a brusher off. I don't want my shoes shined and I don't want to be brushed off. But mustn't I? If I say no to this grinning friend, will he not look at my obviously shabby shoes with the contempt of the expert, and when I have walked out will he not say something quite comic about my unhappy brogans? Furthermore, if I refuse the shine, must I not give him something when, with happy alacrity, he leaps up to brush off the non-existent hairs and offers me the wrong hat and a coat I did not wear? Can I be brusque with this fellow who probably has a sick wife and ten children in an unpainted shack down by the river, just mortgaged to pay a stag-gering hospital bill? I cannot. And so I tip the barber, get my shoes shined (which I had shined laboriously myself that morning), over-tip the brusher-off, and rush out with the full assurance that I have encouraged in-dolence and made possible a bet on Blue Bird in the third at Belmont.

Unhappy Lords, Unhappy Servants

No, we are not very good at playing *le grand seigneur,* and this is probably good. But I sometimes wonder if being such poor masters may not also make us poor serv-ants so that we understand less and less the devotion which speaks in the parable of our Lord: "We are un-worthy servants; we have only done what was our duty." To do everything myself may mean finally doing every-thing *for* myself and not much for anyone else.

A Study of the Book of Ruth and I and II Samuel

By C. L. Br

WHAT IS GOD GOING TO DO? Judges ends with social, spiritual and moral conditions foul. God has committed Himself to a program (Gen. 3:15; 12:1-3, especially 3b; etc.), and to a people (Ex. 19:4; Dt. 7:6; 32:4-18), and so must purge to accomplish His ends. All is not foul however, for the story of Ruth appears as fresh air in the foul historical climate prevailing in the latter days of the Judges. Ruth shows that God also has faithful people. (It reminds of I Kings 19:9-18.) The four chapters of Ruth tell a simple story, and the story, so to speak, puts television eyes upon the contrasting stories of Israel's and Moab's population.

In Ruth—as compared to the last part of Judges—integrity shows forth; as do missionary success, healthy management-labor relationships, respect for the poor and the "levirate" marriage, and most certainly faith. Above all, the "promised seed" working towards a much needed redemption (Gen. 3:15; 22:14-18; Ruth 4:17; Matt. 1:2-17, especially 5, 6; Rom. 1:2-6; Gal. 4:4) is still being developed, and therein does God patiently give answer to the question of what He is going to do. Moreover by His bringing a pagan into the lineage of Jesus, God fortells that He, God of all the earth, is preparing salvation for *all* people. Read now Ruth. Remember its contrasting values *vs.* Judges.

But for the bright spot of Ruth, chaos, anarchy and military subjection (I Sam. 13:19-21) exist. What is God going to do? I and II Samuel continue in story to give answer to the probing question regarding God's activity in history. Read the two books of Samuel in one sitting, and record your impressions. These 55 chapters deal primarily with three men: Samuel (1-12) Saul (13-31) David (II Sam. 1-24). In reading Samuel, it is well to have in mind that an interesting literary device is used, "Interchange." Though Samuel, the prophet, has his story told in I Sam. 1-12, Saul is introduced within these chapters via "Interchange." Though Saul's story is told in I Sam. 13-31, David receives considerable attention through "Interchange." Watch for it, mark it, and study carefully for contrast.

1st Study: The total story of the prophet Samuel continues through I Sam. 25:1 (plus 28:8-19), but his rather unusual circumstance of birth, his early years, and his contribution to Israel are told in the early chapters. (A). You can easily discover the way "Interchange" is used. Note: first, Samuel's family, I Sam. 1:1-2:11; then Eli's family, 2:12-17; again Samuel, 2:18-21; then Eli, 2:22-25; again Samuel, 2:26. Thereafter follows a prophet's visit, 2:27-36, and Samuel familiar childhood experience, 3:2-15. The latt experiences stand in contrast to 3:1. (God *is* at

(B). 4:1-7:2 tells a fascinating story involvin could—with certain qualifications—be called idec conflict. [Did you catch this same competitive in Judges 16:23-24? In Judges why did the Phi "rejoice" and with what end result? Also w Balaam and Pharaoh—and David (I Sam. 1 especially vs. 26, 45-47)?] A very explicit repeat conflict takes place in Samuel's day. Again wha pens? Ponder this whole experience, for God at work.

(C). Samuel, the prophet, is busily at work as agent to bring about spiritual awakening, to s the national spirit of Israel by means of a re foundation, and to guide and reinforce the select a king, 7:3-12:25. What do you think of Samuel well address?

2nd Study: The Saul story continues to the en Samuel, but notice that David is introduced in One must carefully discover why 16:1 and 16:1 place. By reading carefully 13:1-16:13, three sign discoveries can be made. Saul prospers in all th does, but primarily three experiences reveal hi character and finally result in his decline and fa use of necromancy (28:8-19) and his death a climactic. Find (1) his impatience, 13:8-15 (*vs* (2) his rash oath, 14:24-46, and (3) his disobe 15:1-35. 16:1-31:13 uses "Interchange" through goes from Saul to David to Saul to David, etc.

3rd Study: II Samuel deals entirely with David Where does David's kingdom begin, 1:1-5:5? (B). does it grow (5:6-11:1)? Chapter 7 is most impo What is the meaning of 7:12-16, and David's re 7:18-29? This is most beautiful. (See Ps. 110:1; 22:43-46). (C). 11:1 sets the stage for what happ David in 11:2-26. II Sam. 12:1-23:39 reveals the quences of David's fall. See Psalm 32 and 51 for relationship.

Historically I and II Samuel leaves the period Judges, and brings the reader to a king and a kin (I Sam. 8:5, 20). As literature the book uses co dramatically. Samuel and Eli are compared; also and David. Saul fails, and David succeeds. Yet sinned. How do you account for this differen kingly succeess?

For the Family Altar

J. R. Hestenes

·d the First Sunday in Advent

Out of a Rut

The Epistle: Romans 13:31-34 • The Gospel: Luke 4:16-22

Monday, November 21

IN A RUT?

Philippians 3:12

that I have already obtained this or ady perfect.

dy once told of her life as a child. in a transient setting the family with the weather. To keep them- alive they made baskets to sell to ney to buy beans, to eat to get n to make more baskets to sell. he thought, was the whole content Then one day a lady who took an in her, received her into her home. she saw life lived in a more inter- way. She saw beds and books, she ken to Sunday school and church, e was sent to public school. When ppened, she realized that her life that point had been lived in a any lives are lived in a dead rut.

cious Father, let me be aware of the at it is so easy to settle down into rut, a simple routine, that keeps nfortable, but stifles what You have d for me. In the Name of Jesus I Amen.

Tuesday, November 22

SPIRITUAL RUTS

Philippians 3:13

Brethren, I do not consider that I have made it my own.

Clearly, Paul was not in a rut; he was still on the march. Not everyone can say this with Paul. In spiritual matters it is easy to fall into the track and stay there. We can rattle through the Lord's Prayer, adopt the art of looking pious when the occasion calls for it, and be in the semblance of Christian life. But this may be no more than a rut, and if we are in it we are settling for a limited spiritual experience. God has promised great blessings, but we do not take them; He urges us to high adventure, but we take a look and decide it would be fine, but . . . Spiritual ruts are robbing many of us of life and growth.

Make me discontent with "things as they are" in my spiritual life, O God. Get me out of the rut of dreaming great dreams of faith and courage, and up onto the high road of real service and faith. In Jesus' Name, I pray. Amen.

Wednesday, November 23

NOT FOR RUTS!

Philippians 3:12

But I press on to make it my own, because Christ Jesus has made me his own.

Paul knew very well that he was called to a purpose. He had something to live for, something to attain to. Therefore he pressed on toward a goal. It is this fact that kept him on the march. It is important for every one of Christ's own to realize that they are not won from death, to sit it out, to bide their time, to merely exist until their days are done. There is no contentment in that! It is contrary to the spirit of the new life in Christ. Christ has made sinners His own; now it is their business to make Christ theirs. This is not accomplished in the ruts of off-hand endeavor.

You have given me a hunger, O God, that cannot be satisfied within the sluggish confines of a rut. Help me to rise up and go after the meat of the Kingdom that I shall find the satisfaction I need. Amen.

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Thursday, November 24

ONTO THE ROUTE

Philippians 3:14

ress on toward the goal for the of the upward call of God in Christ

e is the only goal worth seeking! once its high value has been ap- , there is nothing that can hinder on from getting onto the route of nent, unless the eyes are taken away the goal. Paul calls the goal the of the upward call of God in Jesus." This is the goal toward the route of real faith leads. When al is less than that there is no call ve faith. With the nature of the here always goes a matching march. we mark time in a rut or we take trides on the route of active love rvice in the Kingdom.

before me, too, O Lord, the goal, its reality, that I may press on for ize of the upward call in Christ Let me remember that this goal is ore me, that I also have been bidden and go forward.

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Friday, November 25

TO MATURITY

Philippians 3:15

Let those of us who are mature be thus minded.

By being "thus minded" Paul means to be engaged in pressing on toward the goal of the upward call of God in Christ Jesus. To be thus engaged means that we are maturing in our faith. If we are content to stay in a rut we are as children in the faith, stunting our growth, and perhaps not even knowing what a wrong we are doing. But on the route of active faith we are flexing the muscles of our spiritual life, going on and on, abounding in the Lord. There is no settling back and saying, "Well, that's done." It is never finished while we are here. We press on, "to mature manhood, to the measure of the stature of the fullness of Christ."

Let me check back from time to time to see whether I have progressed, dear Lord. By these signs—the new joys, the new tastes, the new interests, I can know whether I am maturing in my disciple experience. Amen.

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Saturday, November 26

THE GUIDE

Philippians 3:15

And if in anything you are otherwise minded, God will reveal that also to you.

Every sincere believer wants to live his life on the route leading to the goal of fulfillment. Once he is on the way, he is not left to himself to do the best he can. God knows the way is not easy, and that many temptations come, suggesting such things as, "Are you sure this is worth it? . . . How about slowing down a little, you have worked pretty hard, you have been a faithful soldier of the cross." This may be what Paul here calls being "otherwise minded." But God is with us, helping us to understand that we must say no to temptation and continue on the way. He does not leave us comfortless; He gives us the courage and strength we need. Let us depend upon the Guide.

Thank You, gracious Father, for setting before us the goal of eternal life; for making it possible for us through Your Son, Jesus Christ, and for being with us as we press on toward the fulfillment of this prize. Amen.

Many Religious Issues on Supreme Court Docket

The United States Supreme Court opened its fall term in Washington, D. C. with a record load of cases, including several that may bring sweeping rulings on religious issues.

Before the high tribunal were 450 cases of which 26 involve issues of direct interest to church groups.

The court has five appeals pending which challenge the constitutionality of laws that prohibit commercial activities on Sunday. The laws of Massachusetts, Pennsylvania, and Maryland are being attacked on the ground that they impose upon Jewish merchants and others observance of the "Christian Sabbath," thus discriminating against religious groups who observe a different day of rest and imposing a religious doctrine upon citizens in a manner that violates freedom of conscience.

Four of these appeals will be heard by the court and the decision it renders could, on one hand, be so sweeping as to wipe off the books of every state and municipality all laws that set Sunday apart as different from any other day, or, on the other hand, uphold the constitutionality of such laws. The majority of state courts have held through the years that state legislatures could require a day of rest from business activity as a matter of health and welfare, could select the day most acceptable to the majority of citizens, and could make such exceptions as the lawmakers saw fit for "necessary services" to meet the convenience of the public.

Until this year, the court has repeatedly refused to review such state decisions, but, faced with conflicting opinions in recent cases, will now attempt a definitive ruling to guide all courts.

Meanwhile, a law in Pennsylvania requiring the reading of a selection from the Bible at the opening of each session of public schools has been challenged and the U. S. tribunal is expected to hear the appeal since lower courts have held it unconstitutional.

This Bible-reading test case is only the forerunner of several that are expected to reach the nation's highest court this term or next, decisions which may go far to resolving the controversy over what role, if any, religion may play in the public schools. Pending in Miami, Fla., is a court test that challenges all religious observances including Christmas and Easter pageants, which plaintiffs, backed by the American Jewish Congress, assert they will take to the highest court. In other areas of the country, similar test cases are brewing and the Supreme Court will soon have to start the long job of resolving them.

The court has agreed also to rule on another very controversial subject, the constitutionality of Connecticu law forbidding the dissemin contraceptive information of a forbidding its practice, and physicians from prescribing it.

Dr. C. Lee Buxton, emine University medical professor, complainant in one suit and t ried couples in another. The w tients of Dr. Buxton, assert t health would be harmed by pr and their constitutional righ been invaded. The court has that they have a case and will

—RNS Photo

REVERSES MISSIONS PATTERN—Reversing the traditional one-way pattern of Christian missions, the Rev. Sunny Oey of Djakarta, Indonesia, has become the pastor of historic First Presbyterian Church, Princetown, N. Y. The 27-year-old minister who has command of 10 languages is shown greeting his parishioners after services.

"So Help Me, God"

As if these controversial issu not enough for one term, the S Court also is confronted with a from Roy P. Torcaso of Silver Md., who was denied a commi a notary public by the state of M because he said he did not be God. The state said a non- would not administer oaths w voke the name of the Deity. M caso claims the state thus im "religious test" which is unc tional. If the Supreme Court agree, it could have a far-r effect upon laws of many st quiring oaths. It could outl traditional "So help me God" i trials.

The court also faces half a cases dealing with censorship of books, magazines, and movies. agreed to hear one case alread involving the movie "Don Juar will study the other appeals.

The Hutterites, a religious sect practices a form of Christian con living, have appealed to the S Court to be excused from a M corporation tax law which they discriminates against them. Th may be the forerunner of othe for the Hutterites, averaging te dren per family, are one of An fastest growing religious sects. are buying vast tracts of la new colonies in the Western sta are running into increasing opp

armers. The Hutterites live fru-
t bare subsistence levels, rigidly
he outside world, and practice
mechanized farming which en-
them to sell their products at
neighboring farmers cannot meet.
ddition, the court has the appeals
e Jehovah's Witnesses from draft
nvictions, claiming to be min-
a contention rarely allowed by
ve Service or by the court.

ention Apologizes Negro Delegates

International Convention of
tian Churches (Disciples of
), holding its annual assembly
nisville, Ky., adopted a resolution
izing to "our Negro Brethren"
o "embarrassing incidents" con-
g racial discrimination involving
elegates.

ier two Negro delegates to the
meeting reported that they had
denied lodging at the Down-
YMCA and two others said they
refused service at a Blue Boar
ia.

resolution asked the convention
olish a list of local places "whose
n policy is discriminatory." Con-
ntly for the guidance of the 9,700
red delegates the assembly issued
of six hotels and restaurants on
the convention had received re-
of segregation policies.

addition to the YMCA and the
Boar cafeteria, these included the
n Hotel, Brown Suburban Hotel,
Swann Restaurant and Kunz's
rant.

denomination's Department of
nunity Service said that the six
on the list had "willingly" ad-
to practicing discrimination.

their resolution, the Disciples
it clear that they were not re-
g the city of Louisville and made
ng point of its acknowledged
ss in racial integration.

vas noted in the resolution that
nternational Convention at its
nd, Ore., meeting in 1953 agreed
ld its annual sessions only in
where delegates would not be
ed to racial discrimination.

resolution also observed that
ation leaders had "made certain
omises" in coming to Louisville.

A Special Report

Billy Graham in Berlin

At the end of September tens of thousands of people from East and West Berlin streamed into the largest tent ever pitched in West Berlin, just 300 yards from the frontier of the divided city. They went to hear Billy Graham, American evangelist. He had already held successful week-long meetings in Essen and Hamburg. In Berlin the evangelistic "crusade" became the center of a political dispute.

Authorities in East Berlin soon raised objections to the crowds which crossed the frontier to hear him. "For the sake of maintaining order and security" they demanded that the tent be removed from the Platz der Republik, and described the Graham campaign as a provocation for which the authorities in West Berlin would have to bear the consequences.

In West Berlin, however, the authorities indicated that they had no intention of yielding to such demands. "Billy Graham can preach in Berlin as often as he likes, and as long as he likes," they replied. "If a lot of people from East Berlin come to hear him and that makes the Communists nervous, that is their own affair. The monstrous fact that they describe a religious meeting as a 'provocation' shows that the Communists in East Berlin describe everything as a 'provocation' which is an expression of freedom and humanity."

The Communist authorities also tried in another way to prevent the people of East Berlin from attending the meetings. They established strict controls and closed the gates over the frontier. The methods they employed caused the Protestant church leaders of Berlin-Brandenburg to send a telegram of protest to Otto Grotewohl, president of the DDR. The church leaders accuse the members of the East German police of name-calling and of "mocking at Christian citizens on account of their Christian faith" and of blaspheming against God and against Jesus in a way "which has never been heard in Germany except under the Nazi regime." The controversy in the East German press grew more heated and culminated in the statement in the East Berlin paper *Neue Zeit* that the church leaders in Berlin were supporting Graham's "anti-Communist campaigns" under the camouflage of religion.

Most of the press of Western Germany and West Berlin wrote approvingly of Billy Graham's campaign. *Die Welt,* published in Hamburg, commented: "Billy Graham, this clever, modern man who belongs to the age of the 'Sputniks' and 'Luniks,' doesn't say much. He is not an innovator, a ranter, a 'Mr. Know-all.' He does not make polemical statements about the churches, the confessions or the sects. He simply describes afresh the essentials of the Christian faith, in simple words and phrases which everyone understands. Hard, terse and clear, he is like 'God's machine gun.' His message attacks point-blank like a weapon."

Bishop Otto Dibelius, of Berlin-Brandenburg, was away on holiday during the campaign, but he sent a message of greeting to Billy Graham, whom he had met in Germany and in America, welcoming him as the bearer of the pure message of the New Testament. "It does us all good to hear this message again," wrote Bishop Dibelius, "in the way that you give it: forcefully, concentrating on the essential, and demanding that decision without which no one can be a Christian."

Kids Desert 3 Stooges for "Light Time"

Early reaction to the National Lutheran Council's new television show for children, "Light Time," indicates that it will command the attention of many youthful viewers.

Early in October, shortly after the first quarter-hour shows of the 39-week series were released, "fan letters" started arriving.

The first was from Mrs. Carol Smith of Delphi, Indiana, and to Miss Betty Barth, the NLC's Radio-TV secretary supervising the programs, the housewife's few penned sentences were a welcome "reward for all the work and money put into the series."

In addition to her own approval of the program, the Indiana woman told how her children reacted. Her letter to Jim Stewart, the Chicago TV personality who is the central "Light Time" character, said:

"I just took 8-month-old James upstairs for his morning nap and when I came back downstairs you had invited the children in joining you in thanking God for caring for you and both the other children had their heads bowed and eyes closed.

"After a minute I said, 'Isn't that a new show? I thought The Three Stooges were on at this time.' Seven-year-old Michael said, 'They are, but this is a great show.' Five-year-old Rebecca said, 'I like this show better.'

"I have often wondered why we didn't have a show like this long ago. I teach a Sunday school class and the children love stories that bring out the Love of God. I wish you great success in your shows to come."

The testimonial was particularly gratifying, Miss Barth said, inasmuch as the program represents a new concept in religious television programming for children.

Instead of attention-getting devices and the "sermonette" approach, each "Light Time" program has a story-line that explores an individual Christian concept.

The series is aimed specifically at the non-church-related child, but it is felt that those who participate in church and Sunday school activities also will be benefited, Miss Barth said.

Stewart and Kenny Bowers, a veteran stage and television comedian, are the only permanent fixtures on the shows. Stewart won this year's Emmy Award from the Chicago Chapter of the Academy of Television Arts and Sciences as the best children's performer for his popular TV show, "Here's Geraldine," on Station WBKB-TV in Chicago.

Variety of Topics

A variety of other actors join Stewart and Bowers in the different episodes, stories depicting such topics as Christian love, forgiveness, honesty, group pressure, self-control, fear, gossip, respect for authority, reaction to ridicule and brotherhood.

Many different production techniques are incorporated — live action, music, animation, film inserts, art work and puppets. Rosemarie "Bud" Stewart, Jim's wife, is heard but not seen on the shows; she provides the characters and voices for Digby the Duck and Reggie the Rhinoceros, the puppets created especially for the series.

The series is nondenominational in character, though its financing was completely underwritten by thr bodies participating in the Radio-TV Department, the A Lutheran Church, Augustana L Church and Evangelical L Church. The total "Light Time is $365,000 for scripts, product motion and distribution.

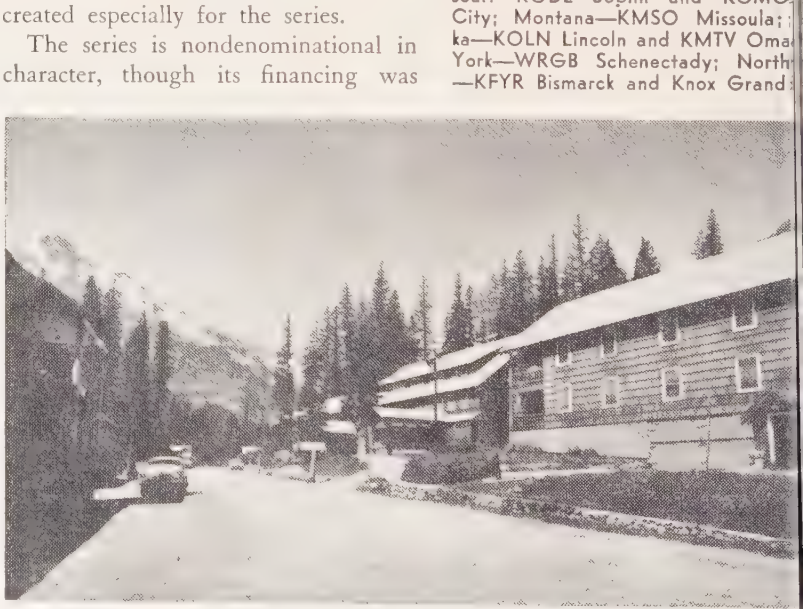
First programs were made in September on a free, public basis and by mid-October th was being shown on 50 televi tions, in 28 states plus Puer and the District of Columbia.

Miss Barth said it is expec tions in all 50 states soon will rying the series, and requests fo programs have been receive Australia and Canada. It is H place the show on 150 differ tions.

The following stations were ing "Light Time" as of Octob

Alaska — KTVA Anchorage ar Fairbanks; California—KVIQ Eur KRON San Francisco; Conne WHNB Hartford and WNHC Nev District of Columbia—WMAL Wa Florida — WJXT Jacksonville; H KHVH Honolulu; Idaho—KID Ida Illinois—WBKB Chicago and WRI ford; Indiana — WSJV Elkhart, Evansville and WLWI Indianapolis.

Iowa — WHO Des Moines; K WIBW Topeka; Kentucky—WLEX and WAVE Louisville; Michigan Cadillac and WJRT Flint; Min KCMT Alexandria, KEYC Mankato, Minneapolis and KROC Rochest souri—KODE Joplin and KCMO City; Montana—KMSO Missoula; ka—KOLN Lincoln and KMTV Oma York—WRGB Schenectady; North —KFYR Bismarck and Knox Grand



GIFT TO LUTHERANS—Holden Village, an abandoned mining town, has been g the Howe Sound Mining Company of New York to the Seattle Lutheran Bible Plans are being made to form an all-Lutheran corporation that will develop the $1 properties into a recreation retreat grounds for church use.

— WBNS Columbus; Oklahoma — Oklahoma City; Oregon—KOTI Klalls and KPTV Portland; Pennsylvania H Lebanon and WQED Pittsburgh; Rico—WRIK Ponce; South Caro- WBTW Florence; South Dakota — Sioux Falls; Texas—WBAP Fort KELP El Paso, KONO San Antonio EN Temple; Virginia—WCYB Bristol RVA Richmond; Washington—KIRO Wyoming—KWRB Thermopolis.

Quist Ill Again

d has been received that Dr. . Lund-Quist, former Executive ry of the Lutheran World Fed-, is in critical condition at Swed- edical Center, Englewood (Den- Colo.

Lund-Quist, during the past two has been increasingly plagued ill health, and suffered a mild in October 1959. He entered spital at Denver Oct. 25 follow- stroke which paralyzed his right nd affected his vision.

Lund-Quist resigned from his in Geneva August 3. He has living with his sister, Mrs. Nor- Engblom, in Denver since his to the United States.

tburg Director ees East Germany

custodian of one of East Ger- 's most prominent religious his- places has fled to West Germany ner with his family. He is Dr. ried Asche who for eight years n charge of the Wartburg Castle, Eisenach, famous as the retreat ich Martin Luther found refuge the Diet of Worms and where nslated the New Testament into uial German.

Asche held the post of director so-called Wartburg Foundation has charge over the Wartburg . The foundation is jointly spon- by the City of Eisenach, the District Council and the Evan- Lutheran Church of Thuringia. s established in 1952 after the German State had put the castle its "guardianship" as a "national al place."

n his arrival in West Germany, sche, who also is wellknown for ber of publications on the Wart- Castle and the life of Martin r, declared he had to depart from fe's work at Wartburg to go

DR. SCHUH HONORED—The Commander's Cross of the Order of Merit of the Federal Republic of Germany was recently awarded to Dr. Henry F. Schuh (left), president of the American Lutheran Church. Presenting the award on behalf of the president of the republic was Consul Albrecht Frank of Cleveland, Ohio.

with his family to the free part of Germany because under the Communist Soviet Zone regime unpolitical and free scientific work was no longer possible.

He charged that during the past few years, the foundation had been more and more subjected to the control by the Communist authorities and placed under the supervision of the Cults Ministry.

Meanwhile, Bishop Moritz Mitzenheim of the Lutheran Church of Thuringia, who learned of Dr. Asche's flight while attending the EKID Bishops' Conference in Frankfurt on Main, West Germany, regretted the director's move and said Dr. Asche had always been very open-minded toward the Church's wishes especially regarding the castle's restoration work.

Prior to his flight to West Germany, Dr. Asche sent an 11-page letter to Soviet Zone Premier Otto Grotewohl denouncing the "unscrupulous, entirely unnecessary, and deliberate destruction of irreplaceable cultural and historic monuments in East Germany," including several churches, in order to make room for socialist building projects. He said in many cases the reconstruction or restoration of famous church buildings had been rejected by the Communist authorities because there was "no need for them in a socialist society."

Lutheran Missionary Leaving Red China

A Lutheran missionary has been permitted to leave Communist China after spending 12 years there, including five years in prison.

The Rev. Paul Mackensen, Jr., 35, reached Hong Kong Oct. 10 and is now on a freighter en route to New York, it was announced at the biennial convention of the United Lutheran Church in America.

He is expected to reach New York around the middle of November, his father, the Rev. Paul Mackensen, Sr., Baltimore, Md., said later in a telephone interview.

Letters from his son indicated he is in good health, the father said. He said there was no indication he had ever been brainwashed as reports suggested.

Young Mackensen, a pastor of the American Lutheran Church, went to China in 1948 as a missionary of the ULCA after graduating from St. Olaf College, Northfield, Minn., and Lutheran Theological Seminary, Philadelphia. He served in the Tsingtao area.

In 1952 he was accused of spying for the American government and was sent to prison for five years. After his release in 1957, he stayed on to teach English at a foreign language institute in Shanghai.

The father said he did not know what his son plans to do in this country.

Young Mackensen was believed to be the last American Protestant missionary to leave mainland China.

His decision to stay in China after he was released from prison in 1957 because, he said, he liked the Chinese people contributed to reports he had been brainwashed.

Birkeli Named Bishop

Dr. Fridtjov Birkeli, general secretary of the Norwegian Missionary Society and former director of the Lutheran World Federation's Department of World Mission, was appointed Bishop of Stavanger in October.

His appointment followed diocesan election in which Dr. Birkeli received an overwhelming majority for the Stavanger bishopric and ran a close race with Cathedral Dean Tord Godal for the episcopal vacancy of Nidaros at Trondheim.

The ALC Brotherhood Elects District Presidents

Organization of the General Board of The Brotherhood of The American Lutheran Church was completed this month with the election of District Brotherhood Presidents in all 19 districts of The ALC. This group will, with the national officers elected at the national constituting convention, lead the Brotherhood of The ALC as it enters its broad new program.

The need for experience, as well as the need for new leaders, was well expressed by the districts. Nine of the new district presidents have not served on the National Board or as a National officer or District President of their men's organization. Nine were former district presidents in their former men's groups while one served as a national officer.

Elected as District Presidents for the Brotherhood of The American Lutheran Church were:

Canada: Carl O. Hansen, Estevan, Sask., Canada; Central: Howard Rathe, Weeping Water, Nebraska; Eastern: H. P. Bowers, Moyers, West Virginia; Eastern North Dakota: Eldon Muir, Jamestown, North Dakota; Illinois: L. F. Steinmeyer, Chicago, Illinois; Iowa: Dr. C. L. Hagen, Le Mars, Iowa; Michigan: Leslie Seaman, Detroit, Michigan; North Pacific: O. L. Hubert, Tacoma, Washington; Northern Minnesota: Rudy Carlson, Fargo, North Dakota; Northern Wisconsin: Earl Arnold, Appleton, Wisconsin; Ohio: Harry Grabel, Columbus, Ohio; Rocky Mountain: E. A. Erickson, Havre, Montana; Southern: Harold Elder, Pasadena, Texas; Southeastern Minnesota: M. P. Nikoley, Owatonna, Minnesota; South Dakota: Russell Alexander, Aberdeen, South Dakota; South Pacific: Howard Ulberg, Pomona, California; Southwestern Minnesota: A. A. Henningsgaard, Madison, Minnesota; Southern Wisconsin: Ray Davidson, Milwaukee, Wisconsin; Western North Dakota: Wm. Gutknecht, Hazen, North Dakota.

DP Assistant Appointed

Dr. V. T. Jordahl, president of the South Central District of the ELC, has been appointed administrative assistant in the Iowa District of The American Lutheran Church, and will assume his new duties January 1, 1961.

Dr. Jordahl has served for eleven years as president of the South Central District of the ELC, which has now been divided into three districts in the new Church. His residence will continue to be in Mason City, Iowa, where with President-elect Dr. H. W. Siefkes, he will direct and supervise the 400 congregations in the Iowa District.

All three former church bodies that now compose the Iowa District have petitioned the Church that the district be divided into two districts at the 1962 convention of The ALC.

Dr. Jordahl was also honored by the U. S. Air Force Chaplaincy Service with a "Testimonial of Service" presented at the October 18- logical Conference of the n District. Presenting the plaqu half of the Chief of Cha the Air Force was Chaplai Kleinhans of Sioux City, Iow

NEW NAME, NEW CHURCH—Under its new name, Christ Lutheran Church, Slayton, Minn., dedicated this new church in October. Rites were conducted by the Rev. B. R. Biorn, vice president of the Southern Minnesota district. Among participants were a former pastor, the Rev. S. W. Gulsvig and the present pastor, the Rev. A. R. Sellevold. The new church seats 500. A parish education unit was dedicated in 1959.

Still Time to . . .

Name Jubilee Churc

A common name for 19 l gregations to be established American Lutheran Church r is still being sought. But the for submitting a name is nea 24.

As was announced previo board of American Missions new Church will use its Jubilee Year funds to establis congregation in each of the 19 in 1961. If an adequate name mitted it will be used for all congregations. The plan also dedicating all of the church on the same day.

Suggested names should be midnight Nov. 24 to one of the ing:

Rev. H. M. Adix
2205 NE 95th Pl.
Portland 20, Oregon

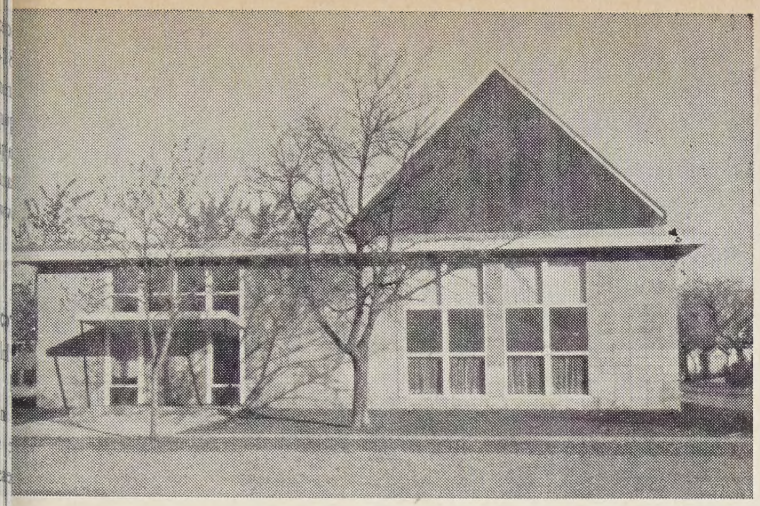
Dr. Wm. H. Nies
13500 E. McNichols Rd.
Detroit 5, Mich.

Rev. A. H. Severtson
4011 Ohio St.
San Diego, 4, California

The winner of the contest awarded a Kirksbride Bible.

Churches

Duluth, Minn.—Dr. Fredrik president of the ELC, was spe the 90th Anniversary service o ber 30 at First Church here. T ice climaxed a year long obs during which the congregation one of its thirteen former pasto for a service one Sunday each Those who have returned to p First Church are: The Rev. Paulsrud, the Rev. J. N. Que Rev. J. B. Shefveland, the R J. Farness, the Rev. Harlan the Rev. S. J. Lindseth, the W. Rossing, the Rev. Merlin S Rev. Elias Rasmussen, Dr. A



I UNIT DEDICATED—Fordville Church, Fordville, N. Dak., the Rev. Allan W. ', pastor, recently added to its church plant the educational unit shown. Dr. L. ıkson, president of the North Dakota district, conducted the dedicatory rites by pastors of the Lakota circuit.

s, Dr. A. E. Hanson, Dr. War- ıanbeck, and Dr. Morris Wee. in its history the congregation ivided. The two congregations nited again in 1945. Present pas- First Church are: the Rev. C. ekson, senior pastor; the Rev. Hickman and the Rev. Leonard

—People

Donald E. Anderson, former ry for Resettlement and Material for the Lutheran World Federa- n Geneva, Switzerland, is the irector of alumni affairs at St. College, Northfield, Minn.

Rev. Harold Bailey has resigned ıis parish in Harrisburg, S. Dak., in order to accept the call to become the pastor of Faith Church in Rapid City, S. Dak., effective in January.

The Rev. and Mrs. A. E. Syverud were recently honored on the occasion of their silver anniversary at Central Church, Oakland, Calif., where the Syveruds are members. Pastor Syverud is the director of the Northern California Lutheran Welfare Society.

The Rev. Milo L. Brekke, formerly of La Crosse, Wis., is now pastor of Our Savior's Church, Omaha, Nebr.

The Rev. Charles R. Christian, formerly pastor at Daly City, Calif., is now pastor of Clairemont Church, San Diego, Calif.

The Rev. H. E. Everson, formerly of Baldwin, Wis., is now administrator and chaplain at the Homes for the Aged at Eau Claire and Mondovi, Wis.

el Abroad
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Jew York, TS "Bremen," June 2
ı TS "Bremen," July 25

- tour host - Rev. E. A. Hanff

ays in Europe, including England, :e, Italy, Switzerland, Liechtenstein, ria, Germany. Travel via North nan Lloyd's new liner TS "Bremen."

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ther details write College City Travel , Stuart Hotel, Northfield, Minn., or A. Hanff, Wykoff, Minn.

—Announcement

Wanted: 25 good used music editions of the Concordia Hymnal. Orval K. Moren, Dunseith, N. Dak.

—Want Ads

Rate $1.00 a line, minimum charge $4.00

Available: Blackduck Luth. Bible Camp, Blackduck, Minn., has several dates open for camping groups during the 1961 season. For information write Rev. Arnold R. Swanson, President, Lengby, Minn.

For sale: Building Loan Certificates 6%, if held five yrs. For further information, write First Luth. Church, Finance Committee, P.O. Box 390, Sandpoint, Idaho.

For sale: Recipe Book by Mothers Study Group. Ideal Christmas gift. 550 recipes and tips. $2.00 postpaid. Order from St. Olaf Luth. Church, Fort Dodge, Iowa.

Parish Conservation Service

The merits of the propositions advertised below have not been investigated and the Parish Conservation Service assumes no responsibility in the matter. Send your ads and communications to: The Parish Conservation Service of The ELC, 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number when inquiring.)

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Farms

80-acre farm, priced to sell, located in NE Iowa. 691-1A

120-acre Grade A bulk dairy and hog farm. All tillable. Located near Strawberry Point, Iowa on highway. Modern. Possession March 1, 1961. 691-2A

239-acre farm, level land, tiled, fair set of bldgs. and excellent well. Duplex house, 2 new oil burner furnaces, 2½ bath rooms, recreation room, two fire places. Located near Arlington, Iowa. Near blacktop road. 691-3A

160-acre farm near Arlington, Iowa. Good barn and silo with other bldgs, level land. 691-4A

120-acre modern dairy farm in St. Croix County, Wisconsin. 691-5A

Homes

Modern 3 bedroom home in Arlington, Iowa. Gas heat, garage. 691-6B

Six nice lots in choice residential area in Manchester, Iowa. 691-7B

Businesses

International Harvester Implement business for sale. Sizable bldgs. and business. Employes 4 full-time workers. 691-8C

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Modern 2 story brick business bldg. in Strawberry Point, Iowa. Apt. on second floor. Ideal location for any retail business. Terms can be arranged. 691-10C

FOR RENT

Farms

240-acre farm in Sperry Township located in NE Iowa. 691-11A

135-acre farm near Strawberry Point, Iowa. 50-50 basis. Pipeline in barn for 24 cows. Modern house, good bldgs., rock road. School bus route. 691-12A

Homes

Rooms, single or double, furnished or unfurnished, for employed women. Kitchen and laundry privilege. Near two main bus lines. 15 min. to loop. Near Luth. church. Available Nov. 15. No smokers need apply. Located in S. Mpls. 691-13B

Wanted lady to share my home. Home privileges. Nice south location on bus. No smoke or drink. Home in South Mpls. 691-14B

Lovely apt. 3 rooms and bath, lower, recently remodeled, gas heat (furnace) gas stove furnished. Ideal for 1 or 2 ladies or newly-weds. $68.50 plus utilities. 691-15B

Upper duplex with 3 rooms and bath. Gas stove, gas heater and gas dryer furnished.

Just being completely remodeled and decorated. Cozy, charming and unusual. 691-16B

POSITION WANTED

Christian girl, age 24, would like position as Medical secretary or receptionist and assist. in Christian doctor's office or small clinic. Available in Nov. or Dec. Prefer Mpls., but will consider otherwise. LBI graduate. Studied at U of M and Minn. School of Business. 691-17D

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Parish secretary wanted in S. Mpls. church. Duties consist mainly secretarial plus multilith and mimeograph. Start by Jan. 1 or earlier to learn work. 691-19F

Reg. nurse, middle aged to supervise 20 bed Nursing Home in East. N. Dak. Please state qualifications in response. 691-20F

Housekeeper needed for family. Help in supervision of children 8 to 13. Live in preferred. 691-21F

Lutheran lady, 25-30 yrs., to help with house work in modern home on a farm in Cent. Iowa. 3 in family. No invalid. 691-22F

Lady wanted to assist in housework in S. Mpls. home and to live in. Can take in sewing or do other part-time work. 691-23F

Relief houseparents for 2 teenage boys cottages, 10 maximum per cottage. Interesting, challenging work in pleasant surroundings. Good salary, maintenance, small apt., social security. Prefer couple without dependent children. Requires strong leadership qualities, good health and character. Church and work ref. Home located in Cent. Iowa. 691-24F

Mortician. Excellent opportunity for licensed embalmer and funeral director with progressive funeral home in excellent growing community of 6000 in NE N. Dak. Good working conditions with salary commensurate with ability. Prefer married man with family and experience. 691-25G

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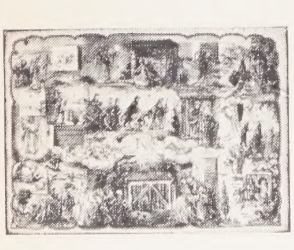

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The following review o Incarnation" by Bishop Skard is reprinted from The tian Century.

In this study of the Christ the ecumenical creeds the b Tunsberg (Norway) has co an admirably useful book.

Seminary graduates for w epoch of those creeds in thei ical theology courses seemed will find that the brevity and of this work create a highly v atmosphere. For instance, Ch is considered significant becau the church reaffirmed the ac of Nicea. The Athanasian cre ply softens Chalcedon by su that "faith is not to vacillate the 'natures' of Christ, but tr seek the personal subject of s in *the Ego of the Son of G* 174).

Theological professors will a mild blow to their prejudice that the history of dogma is tory of theological monograp Bishop Skard, liturgy is also a pensable theological source: the dogma was born, and passed its test of fire. . . . The heavier indictment of the the than this that he has no sens urgy" (p. 51).

Finally, the church will minded of how crucial for the are its theological decisions past. For some time biblical standing has revealed import spects in which the position Bible stands in judgment creeds. Furthermore, the best lose the intention of the cree be to adhere too seriously to th of their expression, hazarding pression that those terms mea as little as they seem to mea

"The Incarnation" ($3.50) lished by Augsburg Publ House, 426 S. Fifth Street, apolis 15, Minn.

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